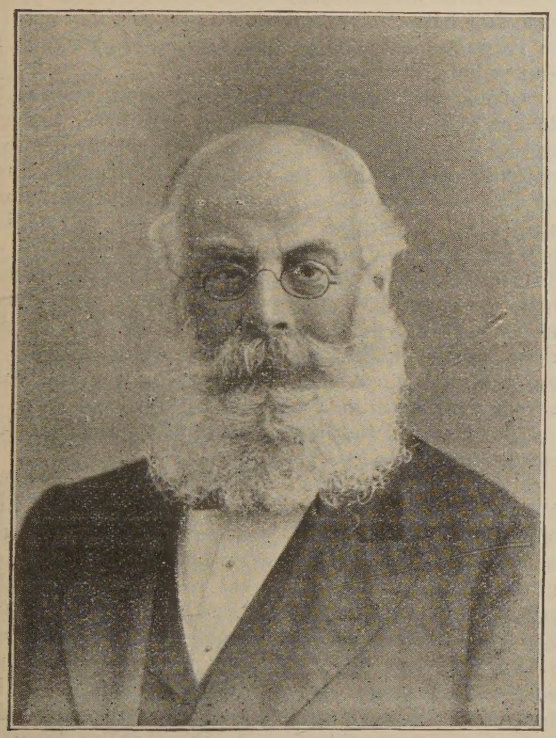
UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

No. 39. [Vol. III.—12.] December, 1906. ONE PENNY.

A WORTHY VETERAN.



Rev. S. ALFRED STEINTHAL.

80th Birthday, Nov. 15th, 1906.

Born Nov. 15th, 1826. Educated for the ministry at Manchester New College (Manchester), 1849-52; minister at Christ Church Chapel, Bridgewater, 1852-7; minister to the Poor, Liverpool, 1857-62; of Platt Chapel, Manchester, 1864-70; and Cross Street Chapel, Manchester, 1871-93; is President, Manchester College, Oxford, his alma mater, and senior member of its committee; President since 1888 of the Widows' Fund of Lancashire and Cheshire; has been President, Manchester District Sunday School Association; long a devoted worker on committee at Lower Mosley Street Schools, Manchester; President, Manchester Geographical Society; and a public-spirited citizen and well-known advocate of various philanthropic causes, and of such social reforms as Temperance, Emancipation of Women, Education, and other ameliorative movements. He was presented with congratulatory addresses at the Memorial Hall, Manchester, Thursday morning, Nov. 15th, by various organisations, including the Provincial Assembly of Unitarian Ministers and Congregations of Lancashire and Cheshire, the members of the Widows' Fund, the Committee of Lower Mosley Street Schools, the Manchester Domestic Mission, and others. The address from the Provincial Assembly concludes with these words, which express the feelings of a great multitude of Unitarians and others: "We, who are your brother ministers, look up to you as our leader, and regard you with a reverent affection beyond expression; we hold your name in honour; your sweet Christian character is to all of us an inspiring example; your loyalty to truth and your devotion to principle calls us to like faithfulness while life lasts, and we pray that you may still have years before you to serve God and man, surrounded by the ever-growing love of our people and ourselves."

"Unity" joins in affectionate greeting and fervent good wishes to our revered friend—who is ever young for liberty and always earnestly alive to the welfare of his fellow-men and to the service of God.

Whenever a noble deed is done,
'Tis the pulse of a hero's heart is stirred;
Whenever Right has a triumph won,
There are the heroes' voices heard.

—Anon.

Whate'er of good the old time had
Is living still. —Whittier.

The leadership of Jesus may mean more to the Unitarian than to any other. Those who make him deity, set an impossible task before mankind. If you tie a log to one man and a balloon to another, and bid them both rise, you are not more unjust than are they who command a finite man to follow the example of the infinite God.—Chas. W. Casson.

HOME CIRCLE.

Christmas.

Long, long ago, in manger low,
Was cradled from above
A little child in whom God smiled,
A Christmas gift of love.

When hearts were bitter and unjust,
And cruel hands were strong,
The noise he hushed with hope and trust,
And peace began her song.

Whene'er the Father's Christmas gifts
Seem only frost and snow,
And anxious stress and loneliness,
And poverty and woe,—

Straightway provide a welcome wide,
Nor wonder why they came;
They stand outside our hearts and bide,
Knocking in Jesus' name.

—Jane Andrews and W. C. Gannett.

Jesus.

We of the Unitarian faith have never lost Jesus as a divine incarnation. We behold him always as a son of God, and only add his own saying that every peacemaker is a child of God, and the apostles that everyone that loveth is begotten of God. We still believe that God dwelt in Jesus, and also that, if we love one another, God dwelleth in us, too, and that whoever dwelleth in love dwelleth in God and God in him. We affirm the divinity of Jesus, but we deny his deity. We assert that he never claimed to be God. Every name given to Jesus in the New Testament can, with little or no modification, be applied to his followers in all ages. Our gospel declares the divinity of his words of love, the divinity of the soul that spoke them, the divinity of the man who lived them. We also declare the divinity of love everyhere, the divinity of all souls that feel it, and of all men who live it.

—Rev. Alva Ray Scott, U.S.A.

Randal's Principle—*continued.*

CHAPTER XI.

Randal became organising secretary for the Robert Owen Fraternity Association. The promoters of that body saw in him just the kind of young man they wanted, and they offered him a sufficient salary for the work, and so henceforth Randal was a public lecturer, as lecturing formed part of the duties of his office.

One of the objects of this association was: "To bring the various interests of men into harmonious relationship." This so fully accorded with Randal's doctrine of the Brotherhood of Man that his new work was in every way congenial to him. Much earlier the Owenites had attempted to establish what was called "The New Harmony," and this more modern movement was evidently working in the same direction.

The members of the Association were people of almost every kind of theological belief, some being very orthodox. One of these was shocked one day when Randal asserted that their Association was good for both this world and for the world to come. "The world to come? Why, whatever can it have to do with that?" he exclaimed.

"This much," said Randal; "in the world to come, if it contains both a heaven and a hell, our Association will still be needed there to produce harmony between the two."

"Harmony between heaven and hell! Why, it is impossible; it is preposterous."

"Oh, is it? What is our Association aiming to do now? Is there not good and evil here, heaven and hell in this world? And is it not the selfish strife of man against man—the hell on earth, that we are now trying to harmonise by putting more good into it, more of heaven? You can harmonise present hell out of existence by putting more of heaven into it; in other words, by changing selfish hell into brotherly heaven. If that is good now, why not then? So I say—if there is any hell in the next world, all the good people there will be a great Fraternity Association working for the conversion of hell into a heavenly condition."

His religion was always bubbling up into his words and his deeds.

"Ugh! Your 'Fraternity Association,' as you call it," said a pessimist; "you are beating the air. You will never get any further. Rich and poor, master and servant—are everywhere opposed to each other. The rich can only get rich by making the poor poorer; employers squeeze all the work they can get out of their workpeople at the lowest possible wage they can give them, because they themselves are engaged in an awful struggle for existence against each other, and are forced by barbarous competition to squeeze those under them in order to save themselves, and even then the weak among the employers have to go to the wall. And you cannot alter it, do as you will."

"Don't be so sure, my friend. Everything that is right is possible. And for everything that is right there is a way. What we have to master yet is the art of brotherhood, how to organise brotherhood. It is possible to organise human life and human work on the principle of mutual help in the place of mutual hindrance, on an orderly system of co-operation in the place of the warfare of competitive antagonisms. And when that is realised, as one day it will be, men of every class will be infinitely more happy, and all will marvel that the awful selfish scramble was tolerated so long. What we have to

do is to seek for all the Truth about how to organise brotherhood throughout a community, and as soon as we have found out the truth about it, and organised it into practice, we shall see that such Truth will make us free from all the present evils of needless and selfish antagonisms."

"Oh, well, you have no end of faith, and I have none. I don't see that it will ever come. All the same, I will support you in the attempt to bring it."

Randal's principle again: The truth shall make you free!

"Why don't you carry out your Fraternity all round?" said another in a bantering tone one day.

"How do you mean?" asked Randal.

"Fraternity to your fellow-man is good, and surely it is good to your sister woman. Look at me; I'm married. If I were a single man like you, perhaps there would be one more lonely woman in the world pining for a brother man to be her protector and helper. And here you are—an apostle of unity, of Fraternity, and you live a single life, helping to keep women in a single and lonely condition, forcing them to struggle for a living in business to compete against the men. Practice what you preach, Randal, and take some sister and make her lot less lonely, and be more than a brother to her."

"My friend," said Randal laughingly, "I acknowledge the reproof. But I do not deserve it quite as much as you think. I have been preparing to do what you advise for a considerable time. I have found such a sister, and we are only waiting till we are sure we understand each other, and to make certain that we are so well suited that we shall be able to be one in purpose in the work of life, and thorough helpers to one another."

And so in due time Randal was married to a good wife. For her sake, as well as his own, he made sure beforehand that his marriage should be one of truest happiness. Wretched and deplorable married life was too common around him for him to enter into it lightly. He saw that sentiment and selfish passion decided such matters with an utter absence of the exercise of common sense. What is the truth about wretched marriages? What are the causes of such terrible disappointments when repentance is too late? By pondering the truth about these things he felt he might keep himself and others free from these miseries. He made his mind up what was required to make husband and wife permanently happy, and he discussed these matters with her that was to be his partner, long before they decided to throw in their lot together. Before that they saw in each other the qualities necessary for happiness, the fitness for their associated life, and so they were truly happy and loyal companions to each other afterwards.

"Ye shall know the truth, and the Truth shall make you free," from all evil, if only you put the Truth into practice—that was Randal's principle.

He tried to apply it to all things, and it never failed; and whoever tries it will never fail, whether in morals, in theology, or in any of the affairs of life.

Bishop and Bible.

Bishop Charles D. Williams, of the Episcopal Diocese of Michigan, in addressing the members of the Young Men's Christian Association at Detroit recently, declared that the Bible was not the word of God, and the teaching to the contrary was one of the most prolific sources of unbelief.

He added that nowhere the Bible declares itself to be the work of God, yet we were told we must accept it in its entirety. But the young man reading Genesis found it impossible in geology, astronomy, and ethnology, and the only assistance the Church was able to give was the advice, "Manipulate it until it fits the sciences." The result was that the young man, if honest, must either abandon his belief or stultify the reason.

"The Bible," said the Bishop, "needs a square deal. When we represent it to be the word of God we use it like a heathen fetish, which is a wicked misuse of a good human book."

Our Name.

Following the letter from the Rev. J. T. Sunderland, M.A., on this subject, which appeared in a previous issue, is one from another American Unitarian Divine, the Rev. J. H. Crooker, D.D., dated from Boston, U.S.A., Sept. 18th. Dr. Crooker says:

"My dear sir,—For 30 years we in America have indulged in both sense and nonsense in re the 'Unitarian' name. But your article on 'What's in a Name?' in September 'Unity' has the most sense of anything that I have ever seen in print on the subject. Let me thank you and also congratulate you."

Our readers may be glad to know that the article in question is now printed and published in pamphlet form, the British and Foreign Unitarian Association having requested to be supplied with a large quantity for widespread distribution. It would be an interesting thing to know how many of our ministers (and churches) agree with the views expressed therein as truly representing the mission and policy of our movement as a whole. Copies of the pamphlet (16 pages) can be obtained on application to the Editor (see under NOTES AND NEWS).

To the Rescue!

A lady correspondent writes as follows: — "After being absolutely alone in the world for nearly 20 years, three years ago I made an effort to acquire the desire inherent to every right-minded woman, viz., a home of my own. But only to find in three months I had been defrauded of my life's savings and left penniless.

After months of suffering and privation, I obtained a re-engagement in my former calling (hotel management.) But this was for a season only, and last winter again, I endured hunger and cold until the spring of the present year brought me again a season engagement. And unless some work quickly offers, all the miseries of last and previous year must be

repeated. Having reached what some employers deem the "too old" age of forty, increases my difficulties. It is really dreadful to be alone in the world, and worse still without a home. A unit truly!

Like all natural women, I would have gladly shared the interests and anxieties, and helped to brighten the life of a busy man; but our large majority leave nought else than many to make homes for themselves. So I mean to make another effort. If I could borrow £100 I have no doubt that I could take either a share in a business already established or purchase a small one of my own. Needless to say, I have solicitor's proofs of the fraud herein mentioned, and plenty other to show the villainy of the perpetrator. And the irony of it all, the money for which I had made many self-denials to save, was taken and spent on one or more who preferred to live without work.

Even my upholding the precepts of Unitarianism has tended to increase my troubles, inasmuch that I received a promise from the one with whom I have been working this summer to be allowed to stay on till something else offered, but on finding I believed in God as one person the promise was revoked. I attend ——— (Unitarian) Chapel (London), and —— (the minister) knows my sad story."

In response to a reply from the Editor, the following was also received from the same lady:—

. . "I desire to tender my best thanks for your kind sympathetic letter. Yes, truly, one wonders when 'Christian' efforts will be made for the realisation of greater security for 'all,' including such instances of aloneness as mine. Naturally you yourself can do nothing in the matter!

It is positive proof—we need to 'do' instead of saying so much. The fact that my own case is one of thousands in no way lessens the pangs. As far as seeking employment you are correct, but I really cannot believe the mode of fraud enacted in my case was one of the ordinary daily type. Had I been a member of any of other so-called Christian Churches I could have applied for guidance in disposing of my money, and more than once was offered help later if I would join the Baptists. And after that I walked three miles to ——— (Unitarian) Chapel to morning service without having tasted food solid or liquid from 5 p.m. the previous day. This was—Sundays in January and February of present year.

Seven weeks ago I came to London, and except for one day, have spent the whole time in solitariness. Doubtless you have seen what the Rev. W. Gommersall and his wife, of Hampstead, have done for the lonely. Evidently their sympathies have been awakened."

This lady correspondent had inserted an advertisement for three consecutive weeks in a Unitarian paper without eliciting a single reply, and expressed a wish to try an advertisement in "Unity." The Editor said beforehand that, of course, he could not guarantee that there would be any replies. But in the November issue an advertisement was inserted, and not one reply has resulted therefrom. This is by no means the usual fate of advertisers in "Unity," —far from it. In this case it may be due to the nature of the advertisement.

But the object of the revelation of such a story to our readers, is simply to bring home to their hearts and minds the lot of one who is a fellow-creature and a co-religionist. If her case is one of thousands, ought we not to do something as a group of churches and professing Christians, to rescue such as these who are on the brink of the yawning gulf of despair? Jesus said that "It is not the will of the Father that one should perish." Why should not our churches of the Free Faith devise a system of mutual help for their adherents, and so practice collectively the Gospel they preach? Shall the world lead the way in practical Christianity, or ought not the Churches to teach the world how to do this thing? What one man even an editor or a minister, alone cannot do, our Churches combined can do if they will. And if to begin with, we cannot save all, it is good to save one rather than none.

Unitarian History.

III.—THE UNITY OF GOD (continued.)

Of this doctrine of the undivided unity of God so plainly expressed in the Hebrew Scriptures, John Milton remarks: "What could be said more plainly, more distinctly, in a manner more adapted to ordinary capacity and the daily usage of speech, so that the people of God might understand that God is one numerically, one spirit, and precisely as they understand any other thing to be one numerically? . . . in that manner this people ever thoroughly understood it, under the law and the prophets, namely, that God is one numerically, and there is none other besides, still less any equal. For truly the Schoolmen were not yet born, who, relying on their subtleties, or rather sheer incompatibilities, cast a doubt upon the unity of God which they professed to assert." (De Doctrina Christiana, i., 2, pp. 17, 18.)

And this evolution of the idea of the unity of God was going on not only in the thought of the Hebrew nation, but in that of other peoples. "All the leaders of Greek thought since Anaxagoras had been virtually or avowedly monotheists (Fiske on "The Idea of God" p. 73). Kleanthes in his hymn to Zeus had reached the same sublime conception of one sole deity. Count Goblet D'Alviella, in his Hibbert "Lectures on the Origin and Growth of the Conception of God," Lecture V., shows that in the developments of theology in ancient Egypt, Hindustan, China, Greece, and Rome, polytheism, the belief in many Gods, gradually gave way to a later belief in one Only God, or Monotheism. This evolution of the idea of one sole deity, which was going on in the thought of many nations, and was destined to replace the various pagan idolatries, reached its sublimest culmination in the simple theism taught by Jesus of Nazareth.

Mr. John Fiske says in his "Idea of God" (pp. 76-7) that "The conception of Jehovah set forth in the writings of the prophets, was the loftiest conception of deity anywhere attained before the time of Christ; in ethical value it immeasurably surpassed anything to be found in the pantheon of the

Greeks and Romans. It was natural that such a conception of deity should be adopted throughout the Roman world. At the beginning of the Christian era the classic polytheism had well-nigh lost its hold upon men's minds; . . . their minds were ripe for some kind of monotheism, and, in order that the Jewish conception should come to be generally adopted, it was only necessary that it should be freed from its limitations of nationality, and that Jehovah should be set forth as Sustainer of the universe and Father of all mankind. This was done by Jesus and Paul. The theory of divine action implied throughout the gospels and the epistles was the first complete monotheism attained by mankind."

And there is no room for doubt that Jesus did assert this undivided unity in one Only God the Father. The records of what he taught are the Christian Scriptures of the New Testament and a few fragments discovered since the canon of this Scripture was settled. And of these records the chief evidences are the four Gospels. Even the latest of these, reports him as saying: "The true worshippers shall worship the Father" (John iv., 23); that the Father is "the only true God" (xvii., 3); and the other Gospels record his words: "When ye pray, say, Our Father" (Luke xi., 1-2; Matt. vi., 9). It is equally clear that the earliest apostles so understood the teaching of Jesus: "There is none other God but one"—I. Cor. viii., 4; "To us there is but one God, the Father"—I. Cor. viii., 6; "One God and Father of all"—Eph. iv., 6; "Thou believest there is one God; thou doest well"—James ii., 19.

But this absolute oneness of God the Father only, as taught by Jesus, could not be assimilated by the pagan world straight away. The developments towards Monotheism amongst the Græco-Roman peoples was very gradual, and when adopted with the help of Christianity, it could only be at that time by the incorporation of pagan conceptions along with it. Polytheism could not utterly die before its time, and polytheistic ideas kept a firm hold in the teaching of the pagan schools and philosophies. Hence the struggle for the agreement on a Unity in Trinity. The fight between the idea of absolute unity undivided and unshared, as enunciated by Jesus and the early Church—and the old pagan conceptions, ended in the Church Councils accepting the compromise of the doctrine of the Trinity by majority votes of their members. But there were many such struggles in the Church before the Trinitarians gained the upper hand at the Council of Nicaea, A.D. 325, the doctrine of the Trinity getting "its finishing touch," as Mosheim says, at the Council of Constantinople A.D. 381, and its most complete expression in the creed "of Saint Athanasius," written in the sixth or seventh century A.D.

Trinitarianism thus represented the minimum of polytheistic survival amalgamated with Christianity, and resulting in a compound of mutual contradictions. But the Unitarianism of the Early Church persisted in Arianism and other forms down to the time of the Reformation, breaking out frequently in what Trinitarian Christendom regarded as dangerous heretical movements. Mahommedanism, a protest against Arabian idolatry in favour of the absolute unity, "there is no God but one," was also a protest against the Trinitarianism of the Christian Church. The Gothic invaders of the Roman Empire were strong Arians. In Germany, Italy, Hungary, Holland, Poland, Switzerland, and England, in the early period of the Protestant Reformation, there were various anti-Trinitarian movements. Socinians and Anabaptists were Unitarian concerning the Godhead. Martyrdom for such Unitarian protests numbered many victims, including Servetus at Geneva, and Bartholomew Legate and Edward Wightman in England.

Meantime, fed by such reforming outbursts and sufferings, the evolution of the idea of the Divine Unity was being brought nearer to its perfection. The work of Biddle, Lindsey, Priestley, Channing, Theodore Parker, Martineau, and others, in England and America, has continued the development. The Unitarian movement has persisted and grown until it finds itself supported by new allies. Science and philosophy take the position which the free exercise of reason made inevitable, declaring for the necessity of absolute undivided Unity in one Being, and one alone. In philosophy the doctrine of evolution upsets the whole of the distinctively Trinitarian scheme of theology, and necessitates the Unity of that Power which makes for Righteousness. "It was a faint glimpse of the unity of Nature that first led men to the conception of the unity of God." "Now the whole tendency of modern science is to impress upon us ever more forcibly the truth that the entire knowable universe is an immense unit, animated throughout all its parts by a single principle of life" (Fiske, "Idea of God," pp. 144-5). In this such thinkers as Spinoza, Sir Isaac Newton, Herbert Spencer, agree, and with them also are leaders of science, including Huxley and Tyndal.

The idea of the absolute and undivided unity of God in one sole Deity accords with reason, with the constitution of the universe, with necessity, and with experience; and because of such agreement with all other known truth, it is destined to supplant every theory of Deity which is in contradiction to it. Trinitarianism is fated to disappear from human belief, and to be remembered as one of the stages along the way in the evolution of that doctrine of the Unity of God which was the first distinctive doctrine to give rise to the name "Unitarian."

My religion is love—
'Tis the noblest and purest;
And my temple the universe—
Widest and surest.
I worship my God through
His works, which are fair,
And the joy of my heart
Is perpetual prayer.

—J. Critchley Prince.

Is the Bible Self Contradictory?

By the REV. WILFRID HARRIS, M.A.

Compare Deuteronomy vi., 13, "Thou shalt swear" and Matthew v., 34, "Swear not."

Passages in Full.

Deut. vi., 13: "Thou shalt fear the Lord thy God, and him shalt thou serve and shalt swear by his name."

Matthew v., 33: "Ye have heard that it was said by them of old time, Thou shalt not forswear thyself but shalt perform unto the Lord thine oaths: But I say unto you SWEAR NOT AT ALL: neither by heaven for it is the throne of God: nor by the earth, for it is the footstool of his feet: nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be: yea, yea! nay, nay! and whatsoever is more than these is of evil" (or, "of the evil one?")

Notes on these Passages.

The one clearly contradicts the teaching of the other. On so important a subject as "swearing" the Bible is of two minds. In early days it commanded men to swear. In a later time it commands men not to swear. The Bible criticises itself. As it grows older it revises its earlier opinions, changes its mind, and like a wise man, puts away its own earlier and childish notions.

The Bible contradicts itself in the same way that the man contradicts the child. The young Bible says "And thou shalt swear." The Bible, grown wiser by experience says "Swear not."

The last sentence in the quotation from Matthew is specially noteworthy. Whatever is more than yea, yea, or nay, nay, "Cometh of evil"; or by another translation of the Greek text "Cometh of the evil one," i.e., of the Devil.

In brief Jesus tells us that if the command to swear is inspired at all, it is inspired, not of God, but of the Devil.

Few critics of Bible infallibility have gone so far as Jesus has done, in thus suggesting that not God, but the Devil is the real author of certain passages of Scripture.

"Of evil, or of the evil spirit," such is Jesus' judgment on this matter of swearing. And no criticism of Bible infallibility could be more severe.

Other Instances of Contradictions.

Proverbs xxvi., 4: "Answer not a fool according to his folly."

Proverbs xxvi., 5: "Answer a fool according to his folly."

Compare:

John xviii., 20: "I spake openly, in secret have I said nothing";

With:

Mark iv., 34: "'Privately' to his own disciples he expounded all things."

Matt. x., 27: "What I tell you 'in darkness' speak ye in the light."

The first three Gospels (Matthew, Mark and Luke) represent Jesus' life in one way, the Gospel of John represents it in another, and, as above, they contradict one another.

The Gospel of John, however, 'contradicts itself,' e.g., "Jesus' talk with Nicodemus was not a public but a private talk "by night."

Compare John iii. with John xviii., 20.

The Gospel of John contradicts itself again in another matter:

John iii., 22, "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them 'and' baptised'"

John iv., 2, "Jesus himself baptised not."

The contradictions in the Bible are many in number, and bear ample evidence of the fallibility of the Bible writers.

Moreover, Paul (one Bible writer) flatly contradicted Peter (another Bible writer), and James (a third Bible writer), and Luke (a fourth Bible writer.)

For Paul contradicting Peter, see Galatians ii., 2 "When Cephas (i.e. Peter) came to Antioch, I resisted him to the face, because he stood condemned."

For Paul Contradicting James:

Compare James ii., 14, "What doth it profit my brethren, if a man say he have faith, but have not works? Can faith save him?—'By works a man is justified, and not only by faith.'"

Galations (Paul's letter) ii., 16, "'A man is not justified by works' of the law save through 'faith.'. . . We believed on Christ Jesus that we might be 'justified by faith.'"

For Paul and Luke Contradicting One Another:

Compare the two accounts of what Paul did immediately after his conversion. Did he go to Jerusalem, or did he not (after his escape from Damascus) and seek fellowship with the Apostles?

Galatians i., 17, "Neither went I up to Jerusalem to them which were Apostles before me."

Acts (written by Luke) ix., 26 "And when he was come to Jerusalem, he assayed to join himself to the disciples."

The Unitarian Church.

It is sometimes said that Unitarians have no creed. What is meant by that statement is, that the Unitarian will not bind himself to any rigid, stand-still lifeless, soulless, stereotyped theological formulary. He leaves his mind free from all theological fetters; he refuses to give a guarantee that he will believe tomorrow what he believes to-day; he hopes for more light, more knowledge, more wisdom, a brighter intelligence and sharper wits as he grows older; he looks forward, not backward, and is prepared to receive any and every ray of light whencesoever it may come; he is not afraid of using his reason, and of testing every thought and theory by the touchstone of Truth; he is not satisfied with mere guesses, but applies the scientific method of inquiry and investigation; and while he has no objection to other people guessing and speculating to their hearts' content, he does not consider himself bound to accept anything as truth until it has been demonstrated to be true, whether in science, theology, or religion. Yet when

he perceives it to be true he embraces it gladly and thankfully and tries to act accordingly. To him, truth is the one sacred thing in the universe. And when he finds another soul as free as he is himself to search for truth and all that is noblest and best in life, he joins hand and heart with him in the pursuit of knowledge and in worshipping aspiration and devotion. To-day there are numbers of these emancipated souls in every class and grade of society and in all parts of the world. And these are they who constitute the Church we belong to. The Church to which we belong is not to be regarded as a little sect bound together merely by traditions of the past; not a limited society self-appointed as the door-keepers of heaven; not an exclusive coterie of fanatics deluded by the notion that they alone possess the whole truth; not a group of favoured few who have been elected and adopted as the only children of God; but an innumerable company of emancipated spirits who are as free as the birds of the air, who can see beauty and truth and wisdom and intelligence in all Nature around them, who perceive divine love and care in all the order of Providence, who recognise the Divine in the human and the human in the Divine; to whom all nature is sacred and in whose hands the "secular" might become celestial. The Church we belong to is one whose Bible is the universe and whose history is as old as man. It is the Church of God, but also the Church of Humanity. It is a church with a past, but whose hope is in the future. It is a living, growing, expanding church, cherishing all that is noblest and best in life, and ever aspiring after the God-ideal whether as manifested in a Jesus, a Confucius, a Buddha, a Mohammed, a General Booth, or even an Anglican Bishop. This Church is not to be measured by the few who congregate together for worship, for its members might be found in every religious society, of all creeds and classes. It is in the true sense of the word the Church Universal—it believes, it aspires, it loves, it worships, it trusts. It was sometimes said that Unitarians believed nothing; but when I look at the matter it seems to me that we believe more than anybody. The things in which we believe are so awe-inspiring, so stupendous, so infinitely great, that the puny theologies and little ceremonies and rites of ecclesiasticism fall into utter insignificance in comparison with them. The Church we belong to believes in God, but it also believes in man!—DELTA EVANS.

A New Apostles' Creed.

By the Rev. ABRAHAM M. RIHBANY, Toledo, Ohio, U.S.A.

THE OLD APOSTLES' CREED.

¶ I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. ¶ I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

The student of church history will know that the articles of belief known as the Apostles' Creed were absolutely unknown in its present form, not only to the apostles, but also to the Christian church in general, until the end of the fourth century.

"There was at the first no prescribed formula of faith binding upon all believers. Each of the leading churches framed its creed (in a sort of independent congregational way) according to its wants."—Dr. Philip Schaff, "History of the Christian Church," Vol. II., P. 529.

A NEW APOSTLES' CREED.

¶ I believe in God the Father Almighty, Maker of heaven and earth; ¶ And in Jesus Christ His Son our Brother; who was born of Joseph and Mary, suffered under Pontius Pilate, was crucified, dead, and buried; whose soul ascended to heaven and dwells with God the Father Almighty, and who for man's salvation taught religion as love to God and love to man. ¶ I believe in the Holy Spirit as the direct influence of God upon every aspiring heart. ¶ I believe in one Universal Church in all lands, whose priests are all God's faithful sons, whose members are the good-doers of all nations, whose gospel is the Truth and whose communion cup is Love. ¶ I believe there is no death, and therefore no resurrection, but life everlasting. Amen.

Why then should it not be the privilege of the free churches of to-day to frame their creeds according to their wants and in harmony with the right spirit of the present age? The old Apostles' Creed contains declarations of belief which the enlightened conscience of our day can not honestly accept. I believe the above revised form of this creed is much nearer to the spirit of Christianity as Jesus preached it and in perfect harmony with the rational spirituality of the times in which we live.—A. M. R.

Two Faiths.

Here are two faiths: Shall I believe that God is in only one being, and that as I meet my fellowmen I am to feel in my heart that we both and all men are fallen and sinful by nature; that the flowers and the trees, mountains, rivers, and oceans; that the birds and animals: that the morning dawn, the noonday light, and the gorgeous sunset—are all under a curse; that the mother and father and babe and the happy children are under the wrath of God? Or shall I believe that all life, all the universe, is divine, and has something of God? . . . It is the beautiful mission of a liberal, earnest, and devout church to lead gently and to train conscientiously the great masses of the people to see the divinity of God's world and of human nature.

—Rev. Alan Ray Scott, U.S.A.

No one could tell me
Where my soul might be.
I searched for God,
But God eluded me.
I sought my Brother out,
And found all three.

—E. Crosby.

Notes and News.

Owing to the fact that there is in America another Unitarian magazine called "Unity," well known to many Unitarians in England, and also that there is a "Unity" monthly published in this country as the organ of Oddfellows and Friendly Societies, it seems necessary to make some alteration in the title of our own magazine, so as to save confusion in people's minds. But we must keep as near to the present name as possible. "The New Unity" is suggested. What do our readers say?

With the January issue, 1907, this magazine will be printed on still better paper; and amongst other arrangements for the New Year there will be a "Young People's Column," contributed by the Rev. J. A. Pearson, and a "Postal Mission Column," supplied by Miss Florence Hill, of the Central Postal Mission. There will also be an occasional contribution from the Rev. H. Rawlings, M.A., Rev. Wilfrid Harris, M.A., and others. There may be a slight re-arrangement of pages, so as to make the four now devoted to advertisements and other announcements into a cover, so that for binding purposes they will be separable from the other pages of reading matter. It is desirable to meet the wishes of all our readers, and if in this case it is not possible, they must bear with our shortcomings in that generosity of Christian charity which they so largely possess.

The article on "Our Name, Message, and Mission," is now printed and published in pamphlet form, price one penny; 1½d. by post; 12 copies 9d.; 100 for 4s. 6d., post free. Will church members and Sunday school teachers help us to spread it far and wide? It ought to be useful in young men's classes, in senior classes of either sex.

We congratulate the Rev. S. A. Steinthal on reaching his 80th birthday, and the Rev. J. H. Montgomery (of Chester) on the attainment of 90 years.

November 15th was the 29th anniversary of the opening of the Lord Street Unitarian Chapel, Oldham, by the Rev. Wm. Gaskell, M.A., and of the 60th anniversary (Diamond Jubilee) of the opening of the Mottram Christian Church (Hyde Road), by three services conducted by Dr. F. R. Lees, Joseph Barker, and the Rev. R. Brook Aspland. At the Mottram anniversary party, Nov. 17th, there were several friends present who were associated with the church in 1846, and continuously to the present.

Two Unitarians received King's Birthday honours: Sir W. H. Talbot, the Town Clerk of Manchester, and Sir A. W. Biggs, who is chairman of the Committee of the Wandsworth Unitarian Church.

The prospects of the Van Mission are good. £150 additional contribution has just been made by Mrs. Bayle Bernard, the donor of Van No. 1, and the cost of a third van and its maintenance is now promised by other (London) friends for use in the South-Eastern Counties. There is now some probability, too, that a fourth van will be provided for Scotland by the McQuaker Trustees. The Missionary Conference Committee have every reason to be gratified at the developments of this, their latest enterprise.

The Rev. Dr. Crothers, after a farewell from his English friends, has returned to his church at Cambridge, Mass., U.S.A., having been six months absent, and his pulpit occupied in turn by exchanges from England—the Revs. Joseph Wood and F. K. Freeston.

Sir Edwin and Lady Durning Lawrence have given a new school building to the Mountpottinger (Belfast) Unitarian Church, in memory of their niece, the late Mrs. Jenkin Davies, whose husband was a former minister of the church.

Unitarian Mayors have been elected at Croydon (Mr. H. Keatley Moore), Heywood (Mr. David Healey), Huddersfield (Mr. Owen Balmforth).

During the last half-year 54 orthodox ministers have made application to the British and Foreign Unitarian Association for grants of books and tracts.

A Congregational minister, Rev. J. R. Phillips, conducted services in the Oldham Unitarian Church recently in the place of the Rev. J. A. Pearson (resident minister) absent through illness.

The Rev. Melchisedek Evans, recently a Congregational minister at Bradford, Yorks, has been welcomed to the ministry of the Aberdare Unitarian Church.

Mr. F. J. M. Stratton, B.A., of Cambridge University, Smith's Prizeman 1906, and Isaac Newton, Student, 1905, just elected also to a Drosier Fellowship at Caius College—which means six years devoted to astronomical research—is secretary to our Unitarian services at Cambridge; and Mr. E. Woodhouse Smith, B.Sc., engaged in chemical research at the Manchester University, and just elected secretary to the Students' Representative Council, is a member of the Mottram Christian Church (Unitarian).

There has been a triangular debate in Liverpool on "Is the Bible, the Church, or the Conscience the final authority?" between a Roman Catholic priest, a Church of England vicar, and a Unitarian minister (Rev. H. D. Roberts).

United mission meetings and services at 14 churches on the East Cheshire Christian Union have been held during the last few weeks, with very encouraging results at most of them.

Three new Unitarian Chapels were opened in Wales during October.

The Mottram Christian Church, originally Wesleyan, after that Methodist New Connexion, since 1841 Unitarian, is celebrating its Diamond Jubilee of the present chapel by erection of a new house for the minister, and by a Sale of Work for chapel renovation and assistance to church expenses, which will be opened Dec. 7th by Mr. Duncan Schwann, M.P.

A sermon by the Rev. E. W. Lewis, of the Clapham Congregational Church, reported in the "Daily News," confounding Deism and Unitarianism, has led to the appearance of a number of letters to that paper, explaining what Unitarianism is, from Revs. J. Page Hopps, C. Roper, and other ministers.

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